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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels" (PROVERBS 1: 5).

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THE MILLENNIAL STAR.

VII.

WHEN Elder Orson Pratt assumed the presidency of the Church in Great Britain and adjacent countries the second time, and became editor of the *Star*, he announced the appointment of Apostle Ezra T. Benson, one of the Twelve, to be his first counselor, and James A. Little to be his second counselor, the latter virtually to continue as assistant editor. Elder Asa Calkin was chief clerk in the business department, which was of considerable importance on account of the large emigration business, as well as of the publishing, requiring the employment of several clerks. In an epistle to the saints, issued in the August 23rd, 1850, number, Elder Pratt shows very plainly the confidence and governing principle which, in those days, as throughout the whole history of the Church, has characterized the association of its authorities with each other and in their ministry to the people.

The morning that I bade farewell to our beloved President, B. Young, while inquiring at his mouth for some word of counsel and instruction, relative to my duties in this land, he replied: "Seek earnestly for the Holy Spirit, and it will show you what to do." What answer could have been more true and appropriate than this? What can be of more importance to the servant of God, than to enjoy communion with a Spirit pure and holy, that will never deceive, but will show him plainly what he should do? Is communion with this Spirit a fiction? No. It is a heavenly, joyful reality. The very thought of being instructed from such an unerring source fills the soul with inexpressible happiness. It is my constant prayer, and my most fervent desire, that the counsels of the Presidency and the whisperings of the Holy Spirit may be my sure guide in all my ministrations among you; and that all my instructions to you, my counsels, my writings, and my conduct, both in public and in private, may be dictated and inspired by the Holy Ghost.

In this epistle he also announced that he had brought with him

from Zion a transcript of titles to properties that the people there had donated to the Perpetual Emigration Fund. These were offered to the rich saints in Great Britain at reasonable prices, and they were urged to buy these properties and thus help to supply money to emigrate their poor brethren and sisters.

Elder Pratt recalled the great usefulness of the printed word, and the astonishing multiplication of the circulation of the *Star* and other publications during his former mission, and urged the elders and saints to pursue the methods that should again bring about the same beneficent results; and the preparation of a new series of tracts on the First Principles was announced.

At a special council meeting of the authorities of the European mission, held at this time, July, 1856, at Birmingham, we find reports from and appointments to the various pastorates, conferences and branches, and the well-known names of the following, among others, as participating: Elders Orson Pratt, Ezra T. Benson, Franklin D. Richards, of the Twelve; Cyrus H. Wheelock, counselor to President Richards; H. C. Haight, representing the Scandinavian mission; John L. Smith, the Swiss and Italian; Karl Maeser, from Germany; George D. Keaton, the French mission; John Scott the Irish, who mentioned the good work done there by his predecessors, James Ferguson and J. D. T. McAllister; Daniel Daniels, the Welsh mission; Amos M. Musser, who had just arrived from India, and who represented the state of the work there. He said that he left Utah in 1852, and after a voyage of eighty-six days reached Calcutta, and found that over two hundred had been baptized into the Church. Out of that number one hundred and forty had been cut off. "Most of them were native brethren, and the majority had been bought by the Baptists and other ministers, who paid them better than we could." His report was quite characteristic and highly diverting, as well as most interesting. He said:

> The Hindoos believe in 330,000 inanimate deities. They worship the Brahmin bull and cow, and believe in the doctrine of transmigration of souls, that is, that men and women when they die will be converted into snakes, asses, apes, etc. The highest state in the next world they believe is to be a cow. This principle is believed in both by the learned and unlearned. Money, however, is the chief god, and they pay more respect to this than anything else.

James P. Park reported the work in Scotland; Henry Lunt, Newcastle, Carlisle, and Durham; Jesse B. Martin, South, Land's End and Wiltshire; William C. Dunbar, London pastorate; John C. Hall, Southampton and Dorset; James Carrigan, Nottingham, Derby and Leicester; D. B. Dille, Cheltenham, Worcester and Herefordshire; William G. Young, Sheffield, Bradford, Hull and Lincolnshire; Charles R. Dana, Manchester, Liverpool and Preston; James Lavender, Cambridge, Bedford and Norwich; William S.

Muir, Birmingham, Stafford, Warwick and Shropshire. Elder Joseph A. Young, President Brigham Young's oldest son, who had finished a two years' mission, spoke a few minutes. It was announced that Elders Phineas H. Young, T. O. Angell and John Kay were appointed to travel throughout the mission. Elders Kay and Dunbar sang the favorite hymn, "O Zion, dear Zion," several times during the three days of this great council.

In the nineteenth volume of the *Star* is a series of able articles copied from the *Western Standard*, entitled, "Credibility of the Book of Mormon as compared with that of the Bible," by C. W. Wandell, and a continued, logical, strong paper: "Anti-Mormon Objections Answered," by Henry Whittall. Another most interesting series was "Pictures of English Society and Mormon Society Compared." Elder Benson went about the mission preaching, and there are long reports of his many discourses published. The news from Utah in the correspondence of the leaders and of the returning missionaries became most interesting. The Reformation, which was begun in October, 1856, was taught and accepted by the people, who were during that winter and the following spring and summer quite generally rebaptized. This reformation and renewal of covenants was taken up and urgently taught the people in Great Britain. The columns of the *Star* were full of it. President Jedediah M. Grant was its greatest advocate in Zion. He gave the last year or two of his life to it with such zeal and labor as to undermine his health. The report of his death is given in the black-bordered issue of the *Star* for March 21st, 1857. This and much of the news from Utah was taken from the *Western Standard*, published by Elder George Q. Cannon at San Francisco. Mail then came as quickly and more regularly by the Californian route than across the plains and through the States.

In this issue for July 4th, the space is nearly all filled with an account of the murder of Apostle Parley P. Pratt, and a biographical sketch. That this beloved servant of God, and great missionary, should be so done to death by assassins, shocked the Latter-day Saints the world over. To the readers of the *Star*, whose first editor he was, and most sympathetic contributor, it seemed especially cruel. His brother Orson introduced the sad story of his death with the following lofty tribute:

"Another martyr has fallen—another faithful servant of God has sealed his pure and heavenly testimony to the truth of the Book of Mormon, with his blood. Though our own dear brother according to the flesh, yet we weep not. He fell in a righteous cause—he fell in defence of suffering innocence, while endeavoring to aid by his letters a helpless woman with her little children, to escape the fury of her savage persecutors."

The story of the runaway judges, and the lies about Utah and the Mormons, circulated in the States, and in Washington, which led to the military expedition in the summer and autumn

of 1857 and spring of 1858, against the people, occupied considerable space. In consequence of this unsettled condition the preparations for emigration for the following season were discontinued, and the saints advised to store up means, and be patient until the storm should blow over.

Elder S. W. Richards arrived in Liverpool on the 3rd of October, having come through from Salt Lake City by team, trains and steamship since August 13th. On the plains he met the season's emigration, eight or ten wagon trains, four thousand people, going up to Zion. He also met the advance companies of the U. S. soldiers headed for Utah. He reported prosperity as general among the saints, and that they were viewing with composure and entire trust in the Lord the movements of their enemies.

In the issue for October 31st, 1857, President Pratt publishes his valedictory, and calls Elder Richards to the presidency of the mission, and he, together with Elder Benson, John Kay and others, sailed on the *Baltic* for New York, October 14th. Elder Richards announced that Henry Whittall was called to assist in the editorial department, and that Asa Calkin and George G. Snyder were to be his counselors. The late numbers of the volume, and the early numbers of Vol. XX., contained much interesting matter concerning the troubles falsely reported to exist in Utah. There were quotations from the newspapers which were aflame with the lurid stories of our enemies, and which had succeeded in blinding the eyes of the general government, so that they had at length undertaken a military expedition against the saints, sending an army over the plains, to subjugate a free people falsely accused of rebellion against the nation, and of internal disorders that only the strong military arm of the United States could compose. There was never a more stupid fiasco than that of the so-called "Utah war." It so turned out and was revealed to the world in its subsequent history. It however was exciting enough and made interesting reading while it was in progress. The following editorial from the December 5th, 1857, issue states the case:

The Spirit of the Times.—We have again received letters from our brethren in the Mountains, and also Numbers 24, 25, 26, and 27 of the *Deseret News*. The latest date of the *News* received by us is September 9th. We have also received a variety of American papers. From these sources we gather the "spirit of the times" relative to the great latter-day work as illustrated by the people of the United States on the one hand, and our brethren at home on the other. We hardly need inform the Saints that there is a vast difference between the feelings and intentions of the two parties.

On the one hand, the United States manifest a disposition to continue in their course of injustice and oppression towards the people of God. Instead of redressing our wrongs and giving us our constitutional rights, after having endured so much from the hands of our enemies, and with the extraordinary history of our settlement in the wilderness to prove

how nobly the Saints have won their claims to self government, they are determined to still add insult to insult, injury to injury, and oppression to oppression. Instead of letting us alone to develop the kingdom of God and the vitality of its institutions, they are determined, if possible, to crush the Saints and every thing of "Mormon" origin. Be it so! It is the greatest compliment that our enemies can pay us and our holy religion. If it is a fact that this kingdom is filled with the seeds of dissolution, so that, untouched, it would dwindle to decay—if its inherent strength will not bear up its body, and its light is so flickering that it would soon expire of its own accord, why is there such an effort made to destroy us, such gigantic arms put forth to grapple with us, and such a whirlwind blown up to put out that light? All this is an acknowledgment of the stability of the work, a proof of the vigor of young Israel, and a glorious omen of his rising star.

On the other hand, the authorities in Zion are determined to be no longer oppressed, insulted, and trodden under foot by those who hate the Saints. They will no longer see the spirit of republican government violated, which says that the people shall choose their own rulers, and that a community capable of self-government will have that privilege. This is obviously the tenor of the republican spirit. We defy the world to show a community which has such claims on self-government as that of the Saints. Their history—more especially since their exile to the Mountains—is full of evidence of this fact. They are evidently no longer inclined to receive every rascal that Government is pleased to send to pick quarrels with the Church; neither to have an armed force in the territory to worry the people and embarrass the men of their choice in the discharge of their callings. Neither will they allow the community to be subdued and exterminated, without giving strong evidence that the fire of '76 burns in the heroes of '57. In this the Saints nobly second their leaders, and the whole Territory is unanimous in the heroic demonstration.

In face of this menace to their liberties and even to the lives of their people, the First Presidency took steps to show a unity of feeling, interest and fellowship such as the world has rarely ever witnessed. Among the first was to recall all the elders sent from Zion, which quickly led to many changes in all the missions throughout the world. These were reported, as fast as news of them could be obtained, in the *Star*, and by the spring of 1858, Elder Richards and his associates were released, and on the 20th of March sailed for America, among the last to leave their fields of labor.

(TO BE CONTINUED.)

A FATAL objection to infidelity is that it tells a man what *not* to believe, but gives him no substitute for what he is told *not* to believe. It is a creed of *negatives*; and no such creed can ever satisfy the wants of the human soul. All men need a faith that *affirms* something, and not the faith which consists simply of denials. The latter is very poor food for the human soul.

LIFE ETERNAL.

By Dr. James E. Talmage.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23).

The Scriptures are rich in mention of eternal life as the supreme attainment of the soul, and are specific in declaring this inestimable boon to be the gift of God. What is eternal life? How may it be obtained? These are questions of profound importance to every mortal.

In the words of Paul cited above, the portentous contrast between death and life is strikingly projected; but the passage when read with its context is seen to signify life and death in other than the physical sense. Eternal life is something more, something immeasurably greater and grander than the assurance of individual existence throughout the eternities beyond the grave.

Sinners under condemnation shall continue to exist; even in hell there is not annihilation. The soul is eternal; and unending existence with identity unimpaired is inevitably certain. While bodily death may befall as the direct wage or result of sin, there is a death more to be dreaded; and with this latter or second death, eternal life is set as the glorious opposite. The first death, which came upon Adam in the day of his transgression, consisted essentially in exclusion from the presence of God, and for redemption from this doom the gospel of Jesus Christ has been provided. The second death is likewise banishment, and this, as the Lord hath made known, "is the last death, which," He explains, "is spiritual, which shall be pronounced upon the wicked when I shall say, Depart, ye cursed" (Doc. and Cov. 29: 41).

Eternal life, the blessed antithesis of this dread state of exile, is communion with God, with access to His presence, and participation in the privileges and powers of endless progression and eternal increase.

In His last interview with the apostles, immediately prior to the betrayal, the Lord voiced in prayer the meaning of eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17: 3).

None can ever come to know God except through obedience to the laws by Him ordained. To know God is to be God-like, to learn His ways, and so to become prepared for admittance to His presence. Where He dwells there is no death, and thus the deeper significance of our Lord's utterance becomes clear—that to know Him is life eternal.

There is but one means of reaching the Father's presence, and the Savior hath thus declared it: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14: 6).

In these latter days the Lord Jesus Christ has spoken anew, reiterating the meaning of eternal life and again affirming the

unalterable conditions on which it is granted: "But if ye receive me in the world then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law" (Doc. and Cov. 132: 23, 24).

The supreme gift of God is eternal life, and this comes only through Jesus Christ, the inestimable boon being bestowed through and by the Savior whose atoning death has made its attainment possible. The Son received this specific power and authority as appears in His words relating to Himself and addressed to the Father: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).

Shortly after His resurrection, Christ appeared in bodily presence to the Nephites on the Western Continent, and to them He offered the priceless gift, conditioned as always. Thus He spake: "Verily I say unto you, if ye come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me" (Book of Mormon, III. Nephi 9: 14). And again He declared Himself and the gift in his power to give: "Behold I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end, will I give eternal life" (15: 9).

The first or fundamental principles and ordinances of the gospel, prescribed by Jesus Christ as the indispensable means by which men may be saved are (1) faith in God and in His Son, the Savior of humankind; (2) repentance of sin; (3) baptism by immersion in water for the remission of sins; (4) bestowal of the gift of the Holy Ghost by the laying on of hands. These ordinances are valid only as administered by one duly commissioned to act in the name of Jesus Christ.

Having complied with these conditions, the candidate for eternal life is required to live in harmony with his high profession, and therein to endure to the end of his mortal existence, continuing in faith, and manifesting in good works his allegiance to Christ the Giver.

Paul's soulful admonition is of full force to-day and is directed to us all: "Lay hold on eternal life."

A good life, where sin is resisted and virtue cultivated, where wisdom is stored up and folly banished, where benevolence and love reign, and malice and hatred are driven away, is the foundation of a valuable old age. Bodily strength may decline, but the purity, the wisdom, the experience will remain to benefit society in a manner and to a degree that can flow from no zeal of youth nor energy of middle life.

THURSDAY, JULY 8, 1920.

EDITORIAL:

TO SCANDINAVIA.

President George Albert Smith and son, Albert, accompanied by Elder Junius F. Wells, started on June 22nd, 1920, to visit the Scandinavian missions. They go *via* Newcastle-on-Tyne to Bergen, Norway, a two days' sail over the North Sea, where they expect to meet President Schow, of the Norwegian mission, and to accompany him to Christiania, where they hold conference on the 27th. For the week following, their time will be occupied visiting the Norwegian and Swedish conferences, and places of interest. On the following Sunday, July 4th, they will hold conference in Stockholm, and, in company with President Tobiason, of the Swedish mission, will attend further meetings in the conferences of Sweden, arriving towards the middle of the second week at Copenhagen, where conference will be held on Sunday, July 11th, and other meetings in Denmark as they shall be arranged by President Peterson, of the Danish mission.

None of the general authorities of the Church have visited these missions since 1914, and it is believed that an enjoyable and profitable reunion of the brethren and saints awaits the coming of President Smith and party, at all places where they shall have the privilege of meeting.

J. F. W.

THE N. E. A. CONVENTION.

The National Educational Association of America will hold its annual convention in Salt Lake City, beginning July 4th, 1920, with its devotional meeting in the Mormon Tabernacle. This is the most notable convention that is held in America. It is an annual event, and meets from year to year in various cities having hall and hotel accommodations sufficient to provide for the many sessions and great assemblies of school officials, teachers, and educational experts, who attend in thousands and represent every state, hundreds of counties, and cities of the Union. There is always a warm rivalry among cities seeking the honor of entertaining this great convention.

The forthcoming meeting is the record of its kind to be held in Salt Lake City. Men of international reputation in educational, financial, and social circles will be speakers before the several sections. Among the highly distinguished will be the great financier, Mr. Frank Vanderlip, head of the largest American

bank. The musical program will be supplied by local talent, and it is always a beautiful feature of the Convention.

The following tribute to the educational rank of Utah, and to the superlative attractions of Salt Lake as a convention city, is taken from the *Journal of Education*, the leading educational paper of America, published in Boston by Dr. E. A. Winship, who for many years has stood in the foremost rank of American educators:

"Utah has made greater strides in the fundamentals of public school education than any other state in the union in the last thirty years.

"Only one state east of the Mississippi River can rank as high in the fundamentals of public school education as Utah, and only one state east of the Missouri River can rank as high.

"Utah heads every state in the union in public school laws that make for morality.

"Utah is the first state in the union to have a public school to eliminate loafing of young people, up to eighteen years of age.

"Utah is the first state in the union to have state laws to establish public school responsibility of young people under eighteen years of age."

In this editorial Dr. Winship urges readers to be sure to attend the annual convention. He gives many reasons why educators should visit Salt Lake City, among them being that railroads have made such generous terms for transportation, that one can get more for his money in buying a railroad ticket to the Salt Lake convention than ever before.

He says, in conclusion, that no other city presents such a luxury of bathing as a swim in the Great Salt Lake, and no other community offers such an example of the ideal in education as Utah.

J. F. W.

VISITS IN BRISTOL CONFERENCE.

THE following is an account of the visit made by President James Gunn McKay and Sister Anna O. McKay to seven of the branches of the Bristol conference:

Thursday, June 17th, 1920. Held a sacrament meeting at the Bath branch. All the saints of the branch and some investigators were present. President Frederick W. Thatcher, his wife and ten children, and his niece, Amy Clarke, were about to emigrate to Provo, Utah. This splendid family will be greatly missed in the Bristol conference.

Friday, June 18th, 1920. Held a sacrament meeting in the Bristol branch. The branch presidency was completed by setting apart Frederick G. Jenkins as second counselor. The Relief Society was given Edith M. Bryant as first counselor. The Sunday-school was reorganized as follows: Superintendent, Walter J.

Neal; assistants, Frederick G. Jenkins and John Henry Millard; secretary, Frederick Neal; teacher, Edith M. Bryant; and organist, Elsie Bryant.

Saturday, June 19th, 1920. Held a meeting in the Cardiff branch. The branch presidency was completed with Frederick G. Day as second counselor. The Sunday-school was officered as follows: Superintendent, Frederick G. Day; assistants, Annie Louisa Day and Myra Edmunds; secretary, Kate Day. A Relief Society was organized with these officers: President, Annie L. Day; counselors, Elizabeth Spiller and Louisa Dimond; secretary and treasurer, Gladys M. Day.

Sunday, June 20th, 1920. With the saints of the Pontypool branch. Held Sunday-school, sacrament meeting, and a baptismal service at Varteg. The two candidates were baptized by President Richard Thomas, and confirmed by President James Gunn McKay.

Monday, June 21st, 1920. Held a sacrament meeting at the Cheltenham branch. There are only sisters in this branch, but a large number of them, so they have a Mutual Improvement Association, and study "Jesus the Christ" at their Sunday meeting, and the "Book of Mormon" at their week-day meeting. Their hearts rejoiced to have the opportunity of partaking of the sacrament, a privilege they have not had for a very long time.

Tuesday, June 22nd, 1920. Sacrament meeting held at Strond. The branch presidency was organized as follows: President, Walter Smith; counselors, Charles D. Cook and Alma Cook; branch clerk, Ralph E. Creed. The Mutual Improvement Association was completed by making Annie Julia Cook the second counselor. Two brethren were ordained to the office of priest and one to the office of deacon.

Wednesday, June 23rd, 1920. Sacrament meeting held at the Swindon branch. The branch presidency was organized as follows: President, Fred Coombes; counselors, Fred Coombes, Jr., and Hori Coombes; clerk, Hori Coombes. The Sunday-school was organized with Fred Coombes, Jr., as superintendent, Hori Coombes and Winifred C. Mayhew assistants, and Eveline Coombes as secretary. The office of priest was conferred upon two of the brethren.

The meetings were well attended. In many cases nearly every saint in the branch was present, some walking as far as six miles to attend. There were also many sincere investigators who attended the meetings. The saints who were ill in the various branches were administered to by President McKay. Several of the brethren were given the priesthood and set to work to build up their branch. Some of the saints brought the genealogical information needed for the work which they wanted done for their dead relatives. There was a spirit of inspiration at all the meetings. The talks given by President McKay were instructive with regard to living the principles of the gospel. They

were also faith-promoting and full of encouragement. The saints throughout the Bristol conference did everything possible to make the visit a pleasant and enjoyable one. And the visitors in turn were very grateful and appreciative of the kindness that was extended to them.

THE WORTH OF LIFE.

All things tangible, and many things intangible on this earth, have had put upon them a value; in many cases this is expressed from a commercial viewpoint, and in some cases from a spiritual angle. The full worth of life can hardly be told in the short span which is the length of this phase of existence. The spirit of life which is in all things and through all things animate, is of eternal value; but when it comes to considering an individual life, we know that it is almost beyond definition. When we consider the source of life—as we have it in mortal bodies—we know that man cannot correctly estimate its value. God put upon it a value more vast than we can conceive of. Human life in its interpretations is somewhat different in places where it is lived. The churches sometimes sing of the value of man to God in this strain:

"Men and children,
Black and white,
All are precious in his sight."

Whether the value of a white exceeds a black in the sight of God is an open question; but we know this, that all men and beasts, birds and flowers, have become possessed with a soul—in different degrees according to their station—man being head over the created "beasts and birds and creeping things."

It greatly depends upon the viewpoint, as to what estimate an individual puts upon his own life. If in early youth one is taught to look upon the body of this flesh as corruptible and altogether of little value but to hold the soul that it might develop, one may become pessimistic as to its great value. But on the other hand, if we are taught that this body is "the express image" of our Savior's own, then we must put upon it a value far away and above the worldly estimate; because it (the body) is to come forth from the dust perfected (a literal, tangible body) like unto Christ's body—flesh and bone and sinew.

When we know—there's the rub—when we know, I say, that our body is the image of God's body, then, and then only, can we begin to estimate the value of a human life. "Trailing clouds of glory, do we come," sings Wordsworth—and we come from God who is our home to return to God who gave "life"—first it was God's breath that enabled man to become a "living soul," body and spirit.

Life, speaking generally, is "largely what we make it." "Our to-days and yesterdays are the blocks with which we build." The plan of life has been revealed to man, and this plan gives man the point of vantage wherefrom to view life, and then to estimate its worth.

Shelley, Idaho. AUBREY PARKER.

WHERE MAN ONCE WAS.

COMMENDABLE though it may be to assist our fellows in love, and in a practical way to live happily in this life, yet, there is nothing grander or nobler than to assist mankind in the way to *regain the presence of their Heavenly Father*. Perhaps there is more in this sentence than the eye at once discerns, or the mind fathoms; but to understand the italics, as Latter-day Saints understand them, is ennobling and inspiriting. Here we have the beautiful principle of pre-existence, the doctrine that every individual who was, is, and shall be on this earth, was with God in the beginning—before the world was framed—and it is within the reach of all to regain that lost inheritance through Mormonism, and through Mormonism only, which, is an abbreviated term for the doctrine taught and practised by Christ and His apostles.

The Scriptures are full of proofs of pre-existence, but two references, ought, I think, to suffice. First, man was made spiritually, made of a material that cannot be observed by the natural eye, and is only tangible to spirit, except when God desires to reveal something phenomenal. In Genesis, chapter 1, verses 20-31, in a brief synopsis, we read of God creating the fowls of the air, the fish and monsters of the sea, the animals of the earth, and saying to them all, "Multiply and be fruitful." Then notice specially verses 26 and 27. And God said, "Let us make man in our image, after our likeness. So, God created man in His own image, in the image of God created he him: male and female created He them." Then in chapter 2, verse 4, we find that God had not caused rain to fall to the earth, nor was there a man to till the ground.

Now, how are we to explain Adam's creation given in the first chapter, verse 27? Only in this way, that it distinctly refers to a spiritual creation, for we read afterwards of Adam's and Eve's physical creation depicted in chapter 2, verse 7: "And the Lord God formed man of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul."

The second reference is a powerful argument in favor of pre-existence, one that should convert the most sceptical: "And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was*" (John 17: 5). Other Scriptures, ancient and modern, may be cited in corroboration of the

fact that mortals had once the glorious association with Jesus Christ, whom we knew and looked upon as our Elder Brother. O inspiring thought! And yet how many fight us for promulgating it. Surely such a belief leads us to a closer communion with our Heavenly Father, and our blessed Lord who died to bring us back again and to a higher glory.

Pre-existence properly understood proves much goodness of God, and eternal life is based on a true conception of Him. Did the Lord not say: "And this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent" (John 17: 3). So, then, it behooves man, if he would be saved, to know the truth concerning his Creator. Religious instructors must not, in their blind ignorance, proclaim that God is a being without body, parts, or passions—a myth; that there are three personages in the Godhead, and not three but one person—something incomprehensible. A true knowledge of God is essential, if we are to approach Him in reasonable supplication, and when we get proper intercourse with His throne, then we have indeed learned the first principle that will enable us to *regain His presence.*

O my Father, thou that dwellest
In the high and glorious place!
When shall I *regain thy presence,*
And again behold thy face?
In thy holy habitation,
Did my spirit once reside;
In my first primeval childhood,
Was I nurtured near thy side.

Belfast. HARRY FULTON.

WHIMS OF CELEBRATED MEN.

SOME amusing features from the lives of celebrated men have been brought together by a German writer: Auber wrote on horseback; it was not possible for him to write in any other place than in Paris, however beautiful another residence might be, and however many attractions it might offer. Adam composed best when he lay, with his clothes on, in bed, and showed as great antipathy to all landscapial beauty as love to his cats. The same antipathy to all natural beauty is charged to Donizetti, who always slept when he went upon a journey, when he should have given his attention to the romantic scenery of Switzerland and Italy. Cimarosa could not write without having a lot of friends around him, with whom he kept up an active conversation about art matters. Sacchini's train of thought was interrupted when his cats did not play their antics upon his writing-desk. Sarti could only become inspired in a room without furniture, and which was dimly lighted. Spontini could only compose in the

dark; and Meyerbeer composed best during violent thunderstorms, under the roof of his house. Salieri gained his inspiration while he walked quickly through the streets filled with a human throng, meantime eating a great quantity of confections. Haydn, in order to compose, sat in a soft armchair, with his gaze directed to heaven. Gluck composed in the open air, best in the glaring sunshine. He liked champagne by his work, and gesticulated very violently, as if he were an actor on the boards. Handel wandered in the churchyard, and when he wished to become inspired, he sat himself down in one corner of it which was shaded by weeping willows. Paesiello composed in bed, and did not leave it until he had finished a whole operatic scene or act. Mehul was a great worshiper of flowers, and often fell into silent reverie in observing them. He felt happiest in a quiet garden. Mozart gained his inspiration from reading Homer, Dante, Petrarch; Verdi must read passages from Shakespeare, Goethe, Schiller, Ossian and Victor Hugo. Schiller inspired his muse by the smell of rotten apples, which he kept constantly in his desk; besides this, he liked to live amid surroundings corresponding to the subject upon which he worked. When he wrote the last act to "Mary Stuart," he had his servants clothed in black; and so long as he worked on "Wallenstein," he neglected no review or military spectacle, and at home his wife must sing battle-pieces to him. Goethe loved to have plastic works of art before him as he wrote. It is known that in the creation of his Iphigenia, he had the image of an antique female before him, in order to see if that which he had made his heroine say would suit the features before him. Jean Paul replenished his ideas while taking a walk, and drank a glass of beer now and then on his way. In writing, he loved the strong smell of flowers. Herr von Kleist worked with great difficulty, and when he made poetry, it was as if he had a conflict with an invisible fiend. Just the opposite was the case with Father Wieland. In making his poems he trilled a lively song, and sometimes would spring away from his work and cut a caper in the air. Korzebue, in the composing of his dramas, was also actor. He himself acted single scenes in his study. It is related that when Sand murdered him, his little son, as he saw him reel and then writhe upon the ground, cried to his mother, "See mamma, father plays comedy again!" Burger, the immortal poet of Leonore, is said to have whistled street songs as he wrote his verses upon paper. His conversation in such moments is said to have been obscene. Holderlin was often found crying when he composed poems. Similar things are said of the French romance writer Lafontaine. His wife once found him in tears. "Oh, it is too sad," he sighed. "It doesn't go at all," he sobbed; "I am still in the first volume." Matthison wrote his poems by moonlight, while standing at the window. Lamartine wrote his best things in the morning, before breakfast, while sitting before the fire. A

contemporary of Dumas wrote thus: "The writing-desk of Alexander Dumas presents a picture of classical disorder. The study floor is covered with books and papers, behind which he is seated, formally barricaded. Also a quantity of dogs, cats, poultry, pigeons, and singing-birds are to be seen around, and these he feeds, strokes and keeps out of mischief while writing. In the background stand a number of printer's devils waiting for copy, and booksellers and such people, who have business with him. He writes very rapidly, and carries on, very often, a conversation at the same time. He is very negligent in his dress."—SELECTED.

FROM THE MISSION FIELD.

Entertainment.—Monday evening, June 14th, 1920, the North London Relief Society gave a most enjoyable evening's entertainment at the large "Deseret" hall. Their friends pronounced them splendid entertainers.

Baptisms.—May 29th, 1920, a baptismal service was held at Bosham, London conference. One candidate was baptized by Elder Robert C. Combes. On June 1st, 1920, a baptismal service was held at Portsmouth, one being baptized by Elder Robert J. B. Prior.

A baptismal service was held on June 26th, 1920, at the Sunderland font, when one soul received baptism, President David E. Randall officiating. President William W. France made suitable remarks.

Outings.—On Monday, June 21st, 1920, the saints of the Sheffield branch had a charabanc trip to Edwinstowe and the Dukeries. Thirty members and friends took part in the outing. Dinner and tea were served in a cottage in the village. The day was well spent in visiting some of the ancient places and old oak trees, and in playing games.

On Whit Monday, the Norwich, Lowestoft, and Loddon branches of the Norwich conference joined in an outing at the beautiful Langely Park, Loddon. A very large number attended, and had a delightful time.

Bazaar and Concert.—A successful "bazaar and concert" was held at South Shields, Newcastle conference, on June 24th, 1920, under the auspices of the Sunday-school, of which John G. Foster is the superintendent. A special committee, consisting of several of the sisters, with Sister M. E. Foster as chairman, had been appointed to look after the work. The hall had been very beautifully and tastefully decorated by Mr. Coe, with flags kindly loaned by the Misses Mason. A number of neatly-arranged stalls added to

the attractiveness of the meeting-place. After the usual opening exercises, President David E. Randall made a few remarks, and declared the bazaar open. During the afternoon and evening a splendid concert of twenty-eight numbers was presented, consisting of songs, recitations, and sketches, the major portion being given by friends and relatives of the saints. A good lunch was provided by the sisters. The bazaar was well patronized by the saints, and their relatives and friends. The net sum of £21 9s. 5d. was realized. The superintendency of the Sunday-school and the committee extend their heartfelt thanks to all workers and friends who helped to make the gathering a success.

Concert and Presentation.—A concert and presentation were held at Glasgow on May 27th, 1920, Branch President John Hunter presiding. The program consisted of songs and recitations. Elder William A. Foote, on behalf of the Scottish conference, presented Elder James E. Rennie with a purse of treasury notes, as a mark of esteem and respect. Elder Foote paid a high tribute to President Rennie. Said he had won the hearts of all while on his mission. In reply President Rennie thanked one and all for the kindness shown to him. President George Albert Smith and his daughter, Edith, and Elder Harvey M. Hansen, were present. President Smith said that he was very glad that he had stayed in Glasgow, and was pleased to see such a gathering. He paid a high tribute to the young president. Elder Hansen also spoke. President Rennie was one of the first brethren of the British mission to answer the call to preach the gospel when, during the war, the elders of Zion could not come to this country. He was ordained and set apart by President George F. Richards on May 19th, 1918, to labor in the Newcastle conference, was transferred to the Scottish conference on March 20th, 1919, was appointed president of the the Scottish conference May 1st, 1919, and was honorably released by President George Albert Smith May 23rd, 1920, after fulfilling a mission of two years. There were about seventy people present. Refreshments were served by the Relief Society, under the direction of President Jeannie Glass.

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LIVERPOOL:

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